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ABSTRACT

Teacher education institutions in Nigeria play an important role in meeting the demands for positive value orientation. Value orientation is described as the inculcation of moral and ethical values that can establish a distinction between right and wrong, good and bad, truth and falsehood, and justice and injustice in social relations. It is assumed that value orientation is a factor in teacher effectiveness. Criticism is leveled at the present higher education system for failing to meet the challenges of social problems in the country. It is emphasized that teacher education must make students value conscious as a prerequisite for an orderly society. The paper examines current societal ills which have rendered education impotent in checking the spread of disorder in the social system. In discussing the process of value clarification as a teacher's major responsibility, it is pointed out that more attention must be given to value orientation in the curricular offerings of institutions of higher education. (JD)

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VALUE ORIENTATION - A NEW EMPHASIS FOR TEACHER EDUCATION IN HIGHER EDUCATION FOR THE 1990S

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VALUE ORIENTATION - A NEW EMPHASIS FOR TEACHER EDUCATION IN HIGHER EDUCATION FOR THE 1990S

ABSTRACT

The purpose of this paper was to discuss the role of teacher Education in Higher Education in meeting the demands for positive value orientation in Nigeria in the 1990s. The assumption here is that value orientation is a factor in teacher effectiveness, and so far teacher education institutions have not paid adequate attention to character formation and value orientation among students. In our quest for a new social order, this paper believes that teacher education especially in higher institutions must be involved in making students value conscious as a pre-requisite for an orderly society.

The paper examined current societal ills, as well as present fallacis or criticisms which have rendered education impotent in checking the spread of disorder in the social system. The paper discussed the process of valuing and value clarification as a responsibility of higher education, and suggested that more attention be given to value orientation in the institutions curricular offerings.

VALUE ORIENTATION - A NEW EMPHASIS FOR TEACHER EDUCATION IN HIGHER EDUCATION FOR 1990S

Over the past one decade, Nigerians have been confronted by the need for a national re-orientation. Starting with General Obasanjo's Jaji Declaration in 1977, and continuing through President Shehu Shagari's Ethical Revolution in 1982, General Buhari's War Against Indiscipline in 1984, to the present General Babangida's Mass Mobilization for Economic Recovery, Self-reliance and Social Justice (MAMSER) 1987, the message has always been clear; to 'reborne' Nigerians and make them orderly, disciplined, honest and courageous human beings, with love of country and work as the epitome of that rebirth. If we can believe the newspapers and magazines, most Nigerians today are aimless, valueless and lack direction. There is now, therefore, a search for a sense of identity, and a set of guiding values upon which our behaviours can be based, and through which the individual and the nation can become "disciplined, just, and humane". The search is not just for a means of predicting the change/rebirth, but for a means of causing the kind of change/rebirth we want. Education must, therefore, be implicated in this search. The rationale here is that since education enhances human development, a higher level of human development must include education for value orientation, which is consistent with national education goals of self-integration and effective citizenship. This paper, therefore emphases the need for teacher education in our higher institutions (colleges and universities) to assume more conscious role for the human development of its students through the process of valuing and value clarification.

The role of Teacher Education Institutions in this regard is very important. As the major sources of the country's

supply of teachers at the most crucial levels - primary and secondary schools - current government policy favours a rapid increase of this category of teachers in number and quality for the school system. The assumptions here are:

1. Since the teacher is the greatest single determinant of educational quality, their numbers, training and experiences will act as constraints on the students' programs and experiences;

2. There is a linkage between value orientation and teacher effectiveness. Honesty as a moral value may embody the concepts such as truthfulness, trustworthiness and faithfulness. When we discover that a teacher is dishonest in his words and actions, we deny him our faith, trust, and confidence. The vitality of individuals, social relations, government and other institutions collapses as soon as faith, trust, and confidence are denied them. Their effectiveness comes to an end immediately they have lost a moral support. The author believes that if our teacher education programs incorporate moral values in their experiences, we must have started our attempt to build a better society.

This paper is organised into three main areas:

1. Current societal ills and educational practice.
2. Need for emphasis on value orientation.
3. Conclusions/suggestions.

For the purpose of our discussion, value orientation means the inculcation of moral values or ethical values such as can establish a distinction between right and wrong, good and bad, truth and falsehood, justice and injustice in our social relations. Such inculcation includes the idea of sanctions for no rule is part of a community's morality if people can openly break that rule without incurring the hostility and disapproval of their neighbours.

1. EDUCATIONAL PRACTICE AND SOCIETAL ILLS

Education in Nigeria has become an investment in the nation's future, and our young people are the nation's richest resources. The country believes that through education it will be possible to develop the critical manpower skills and knowledge required for effective national development. In the words of Goldhammer (1967), "education is today an essential instrument for the realisation of all the legitimate purposes of all of the people...." As the demand of education increases, a variety of factors raises serious doubts as to the ability of education in solving problems of development. Obviously, the role of schools especially, higher institutions, has come under harsh criticisms for their failure to meet the challenges of the social problems. Such problems include among others:

1. there is little love for the country with a noticeable absence of patriotism;
2. there is a noticeable absence of high ideals of service for the nation; no unity among the people;
3. there is a dearth of dedication and culpable laxity among the people;
4. there is the increasing violent religious intolerance;
5. a growing unemployment of the educated;
6. there is the get-rich-quick mania and no enduring morals;
7. there is culpable ignorance of the history, customs and values of our neighbours from other states;
8. the widening gap between the rich and the poor; and above all;
9. the problem of indiscipline and corruption, which have uniquely but embarrassingly characterised our national life, flourishing most in government institutions, organisations, colleges and universities, agencies and among public office holders. There is the need to note that these problems are inter-related.

For many Nigerians, especially our students, the situation is very confusing and frustrating. There are today, many Nigerians who do not know what to do with their lives. There are some among the students who do not know where to go after leaving school. There are others who have become dismayed with the happenings around them. Many others do not know what they want, and among our young students and adults in the society, some do not know what they value. In the absence of any enduring moral values and principles, many Nigerians have joined in the 'rat race', and have become shadows of themselves.

As earlier stated, the situation in the society has called to question the ability of education as "an instrument per excellence" in the modernising process in Nigeria. It has also cast doubts as to the role of our teacher educational institutions, especially colleges and universities in inculcating the right types of values, attitudes, skills, habits, knowledge and beliefs for the survival of the individual and the society. The chief worth of education must be seen in the development of the right virtues, and in making individuals more valuable to both themselves and their communities, as well as aiding them in bringing the kind of strength and quality needed to meet the problems that confront them and their society, not to alienate the individual and the society.

Unfortunately, present practices in our higher education institutions have not, to say the least, provided students with enough moral armament for the battle for survival. This state of affairs has resulted from certain fallacies or contradictions in the education system.

1. The Nigerians education system, to my opinion, is very rigid, time absolute, with such virtues as honesty, goodness, justice, truth, love, merit, hard-work, etc situational.

In our attempts to make sure that we meet the absolute requirements of graduation in our time absolute, we pay little or no attention to the carry over values such as I have listed above. Directly or indirectly we encourage in our students any "short cuts" to obtaining the certificate i.e to meet the time absolute. There is indeed overall insensitivity to societal changes.

2. There is a lot of difference between the knowledges and experiences which the students are meant to acquire in the schools, and the real happenings in the school. In short we preach one thing and do another thing.

3. We pay more attention to certificates than the individuals who possess the certificates. We are careless about the ethical processes of certification. After all "they are for local consumption". Our quota requirements must be respected. There is hardly any monitoring of our products.

4. We have worsened the already bad situation through the sandwich program - "the educationfor all" program which has become as artificial as Nigeria itself. What is necessary now is how much Naira is paid and how fast the program is completed rather than how much knowledge and values have been internalised.

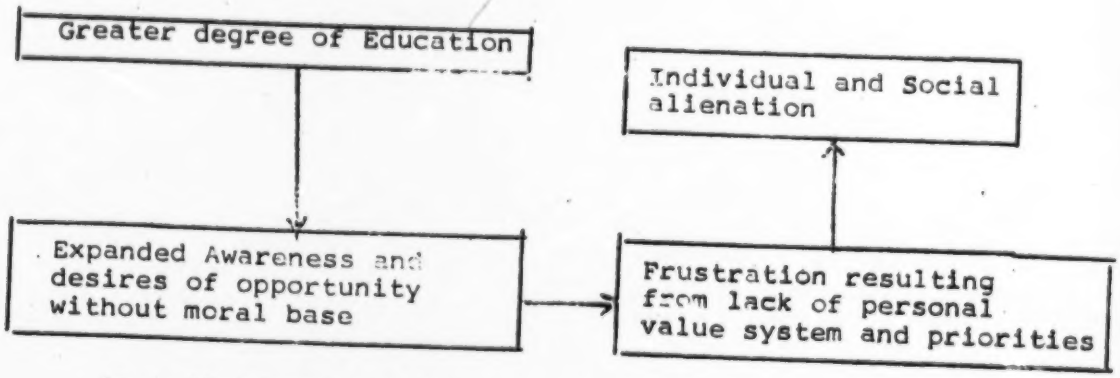
5. The environmental, economic and political climates under which the schools operate are, to say the least, hell!! overcrowded dorms and lecture halls, absence of visual aids and other teaching/research facilities, hunger and disease among the students, unstable program schedules and irrational closure of universities and colleges. Among the staff there are power struggles, ethnic wrangles and factions, embezzlement, examination leakages, professional misconduct,

lack of enthusiasm for paid job etc. All these happen before the very eyes of the students. These students are human beings, we must admit.

In deed, our higher institutions no longer do what they are supposed to be doing. They have become simply recruiting agencies for our students. They keep them for two, or three or four years as the program demands, and give them a seal of approval that will enable them secure employment in the labour market, (if any) or failing that, enable them become sophisticated crooks, or outright failures. Gone are the days when the "you have been found worthy in character, and learning" was meaningful. Our learnings are now without worthy characters. We must admit that Nigerians are what they are only because our education has not been what it should be.

This negative and unhealthy approach is illustrated in Figure I. It shows a major long standing influence of our education on self-integration and value orientation.

Figure I: Past and Present Impact of Higher Education On Self integration and Value Orientation.


Greater degree of Education
Individual and Social alienation
Expanded Awareness and desires of opportunity without moral base
Frustration resulting from lack of personal value system and priorities

As individuals acquire formal classroom education, and particularly as they move higher up on the education ladder, they acquire an expanded awareness and desire of opportunities in the society. Because of lack of emphasis on values, individuals who graduate through the program tend to easily get frustrated, and this leads to individual alienation rather than integration.

Perhaps, if we, as educators cared not only about passing information for its own sake, but also paid attention to behavioural outcomes, we might be more sensitive to our own contributions regarding values.

NEED FOR EMPHASIS ON VALUE ORIENTATION

Personal Biases.

As an educator with a broad based background, this writer has beliefs which could be considered as biased positions. These biased positions deal with the holistic nature of man, and a few will be identified here.

i) I subscribe to the holistic concept of man, and I support the humanistic approach in the teaching-learning process.

ii) Furthermore, I believe that man's behaviour with regard to any situation is as a whole and although, we can use bloom's taxonomy regarding cognitive, effective and psychomotor domains, it is never possible to isolate any one domain from the other two. However, it is possible to emphasise one strongly to the disadvantage of the other two.

iii) I further reiterate that education is not simplistic in theory, and that its complexity insists upon several theories that either may be a part of a general conceptual pattern encouraging plugs and feed-backs, or may take the form of a series of over-lays suggesting congruencies and diversities. These theories involve human development and well being.

Part of man's nature insists upon value selections that reflect what man believes is good, desirable and right. If we accept Raths (1957) interpretation of values, then our teacher education programs in our higher education institutions must have to have commitment to the integrated development of the individual and the group. It is our

obligation as teachers, to support the process of mankind toward integration, self-actualization and social responsibility.

It is doubted if any of these biases are terribly unique; but no doubt popular.

The role of Higher Institutions in Teacher Education

The need for our higher institutions to commit themselves to value orientation in their classroom is expressed in the National Policy on Education (1981): The Policy states:

> The teacher and research functions of the higher educational institutions have an important role to play in national development particularly in development of high level manpower... The Policy insists that Higher Education should aim at:

a) the acquisition, development and inculcation of their proper value - orientation for the survival of the individual and society.

b) the development of the intellectual capacities of individuals to understand and appreciate their environments;

c) the acquisition of both physical and intellectual skills which will enable individuals to develop into useful members of the community;

d) the acquisition of an objective views of the local and external environments; and that Higher educational institutions should pursue these goals through:

a) teaching
b) research
c) the dissemination of existing and new information;
d) the pursuit of service to the community; and
e) being a store-house of knowledge (NPE 1981).

The author's basic arguement here is that teacher education in our colleges and universities must not only be major agents in the development of intellectual knowledge and or methodology, but also major agents in promoting value consciousness among our young adults. Once they are consciously aware of their own values system, we can help them see the relationship between values, choices, resource allocation, what is worth doing and what is worth foregoing.

For example, the institutions can draw from a sampled attitudes and values to enable the student to:

a) demonstrate self-discipline, self-respect and self-confidenc
b) act in a tolerant, fair and sympathetic manner towards others;
c) be aware of his social responsibilities;
d) obey rules, regulations and respect authority;
e) show concern and respect for private and public property;
f) develop a sense of honesty, truth and integrity;
g) render assistance when and where necessary;
h) be ready to accept and assume leadership role;
i) abide by acceptable group discussions i.e. cultivate loyalty to one's group;
j) recognise and respect the dignity and rights of all other people;
k) be aware of his society's social values and norms etc.

As educators, we may not instil any particular set of values, rather our goal should be to help students recognise their own values and see them in relation to others. Raths (1957) succintly writes:

> If values tend to guide our lives, if values tend to give an individual that quality we call character, if values tend to make the most significant discrimination between humans and other animals, if value development is one very important phase of human development, perhaps we should give much more attention to them than we do.

This is the time for Nigerian Colleges and Universities to realise the extent of their commitment to the students and to the society. This paper emphasises that if value orientation becomes an important focus in the universities and colleges, we are on our way to solving most of our social ills.

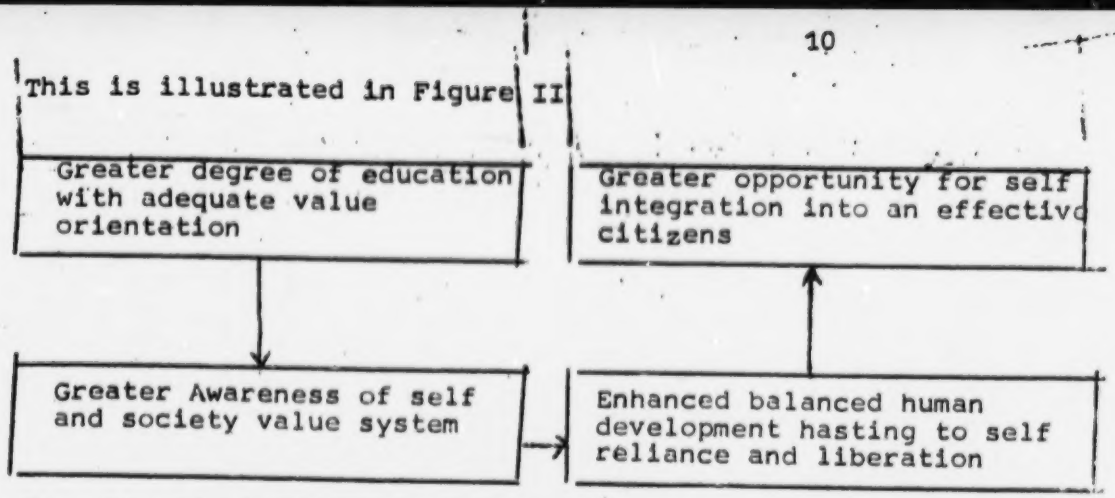

This is illustrated in Figure II
Greater degree of education with adequate value orientation
Greater opportunity for self integration into an effectiv citizens
Greater Awareness of self and society value system
Enhanced balanced human development hasting to self reliance and liberation

Fig. II: Ideal Impact of Higher Education on Value Orientation and Self Integration

With appropriate education based on value orientation, there will emerge greater awareness of self and value system. Appriciation of self as a value conscious being will engender self discipline and self reliance. Logically an increased opportunity for integration into an effective citizens can be expected to occur.

CONCLUSION

In a knowledge based society such as Nigeria, where the capital for growth is incfeasingly to be found in the heads and hearts of individuals, education obviously becomes the critical enterprise. Thus it is no overstatement to say that improvement and re-design of education may well be the most vital task that Nigerians will face as they move into the 21st century. If higher education (including teacher education) should aim at the "acquisition, development, and inculcation of their proper value - Orientation for the survival of the individual and society..." the, the students, the teachers and the school administrators must seek value by answering their needs in an integrative development of self and group. Part of the process of education lies in the modification of behaviour - the moral life of the students. It is noteworthy that most of the students enter higher institutions carrying

the secular values operating in the larger society. Most of such "values" can be unacceptable to the larger society, and needs to be altered or clarified. This may not be possible, if within our colleges and universities, this life is no different from that found in other societal institutions. Our higher education vis-a-vis teacher education will be of value in our search when the approach used is mutable and it represent all aspects of the continuing commitment of man to himself and his society.

SUGGESTIONS

The ultimate goal of this new emphasis in teacher education must deal with the production of a new set of morally oriented teachers capable of instilling positive values in our children for a new social order. The following approaches may be necessary to achieve our goal.

1. It is imperative that our teacher education institution colleges and universities provide an environment that can allow the students learn and internalise individual as well as positiv societal values. Such an environment must be devoid of hatred, injustice, sectionalism, corruption, character assassination, greed and moral decadence. It must be an environment within which our universal cultural and traditional values of: respect for age, experience and authority; everybody his brother's keeper; the practice of stigmatizing and ostracising evil doers and the indolent; the extolling of virtues and values not necessarily based on materialism, but on service to the community; and the encouragement of excellence, are enshrined and respected. These are time-tested values as love, beauty, goodness, truth and justice.

2. There is a vital need for functional career planning and placement, as well as guidance and counselling centers in our teacher education institutions. The services of these

center/s must not only help students to learn how to learn, but must assist them to develop courage and confidence in their capacity to do so. In the words of Brewer (1971);

> "The greater part of the courage that is needed in the world today is not of an heroic kind. We need the common courage to be honest, the courage to resist temptation, the courage to speak the truth, the courage to be what we really are, and not to pretend to be what we are not, the courage to live honestly within our own means, and not dishonestly upon the means of others".

3. The institutions, in conjuction with the students centers should plan adequately for the social life of the students. This should include: games and sports, politics, recreation etc. The role of religion in personal life must be recognised and respected. Sheed (1953) aptly observed:

> "A French cynic who said that if God did not exist, it would be necessary to invent him, was, as far as he went, a shrewd observer of human nature - he had at least observed that men lose a principal motive for right conduct when they lose belief in God".

4. There is urgent need for all concerned - governments, institutional administrators, alumni, individuals and philantropic organisations - to improve the living and learning/research facilities in our higher education institutions generally. The present conditions in most of the institutions are not conducive for learning. Overcrowding in the hostels and classrooms breeds disease, delinquency and debasement. In the absence of teaching and learning facilities, education becomes too abstract and theoretical, resulting in students and teachers adopting 'negative strategies' as solutions

5. The expanding mission of teacher education in Nigeria must lead to a mobile curriculum with emphasis on self-reliance and discipline. This curriculum inculcates the sense that the progress and development of the nation can only be assured on th basis of a citizenry that makes the needs of others the measure of one's choices.

All educators must give greater attention to the campus as a developmental community that should encourage the students to grow and change for the good of the society, for, afterall, no program is just for students, it is for the good society, as well as the good individual.

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